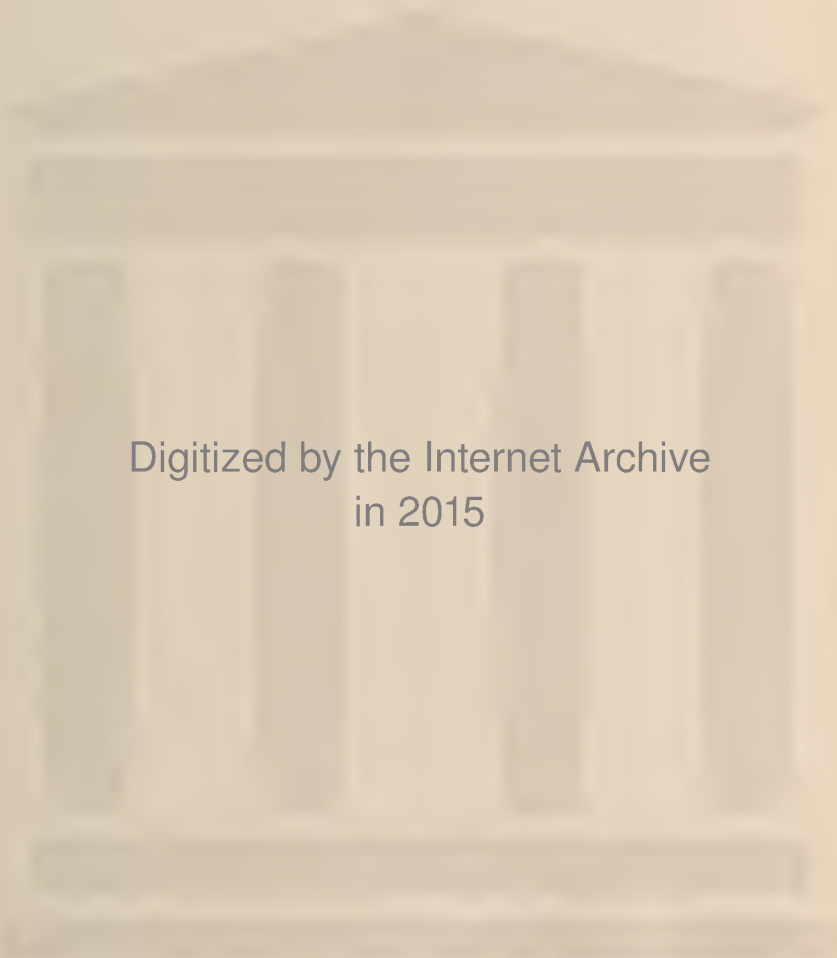


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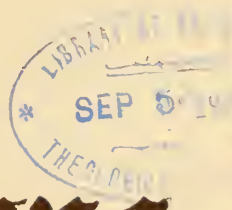
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The Outlook of Missions

Volume XV

Number 8

August, 1923



EVANGELISTS' CONFERENCE OF THE TOHOKU CLASSIS, ENTERTAINED BY THE
MISSIONARIES AT SENDAI, JAPAN, MAY 2, 1923



Corner Stone Laying at Girls' School, Shenchow, China

SATURDAY, May 5, was a great day for the Shenchow Girls' School and one that will be long remembered. The dampness of the atmosphere succeeded temporarily in dampening our spirits and most certainly in disarranging our plans. After a season of beautiful weather, rain set in on Friday evening and continued at intervals until Saturday afternoon. Arrangements were made early in the morning to put a mat covering over the open-air auditorium. However, when it was almost time to begin the program, we were told that covering the place would take until noon. Thus, our plans were given a speedy overhauling. After consultation it was decided to have a part of the exercises in the Church, and ere long our guests and students were assembled there.

The program was opened with prayer by Miss Liu, of the Girls' School faculty. Following this, the School song was sung to the tune of "America." The words of this song were written by Mr. Djon Shao I, one of our teachers. Then a short history of the School was given by Mr. Yang Song Yin, teacher of Chinese and drawing. In point of service, Mr. Yang is the oldest teacher connected with the School. Mr. Eo Kuang Shen, also a member of the Chinese teaching staff, spoke on the advantages offered to girls by the Shenchow Girls' School. Then followed the address of the foreign pastor, Rev. George Randolph Snyder, who took for his subject, "Jesus Christ, the True Corner Stone." Rev. Mr. Snyder spoke of the significance of the occasion and brought out the fact that just as Christ was rejected and crucified but to become the Corner Stone of the Church, so the persecution and death of His followers who have given of themselves through the ages, have helped to make more secure the position of Christ as the Corner Stone in all life. At the close of this address the articles selected for the corner stone were put into a tin box which served as the container and which was later sealed and deposited in the corner stone. They are as follows:—Bible, History of the School written in both English and Chinese, one American and one Chinese flag, School picture, complete roll of students, School seal, students' drawings, maps of China drawn by students, three Chinese newspapers, one copy each of the *Reformed Church Messenger*, *The Christian World*, and *Outlook of Missions*, W. M. S. calendar, list of guests, *Educational Review*, Human Christian Educational Association curriculum, and Chinese paper money of different denominations. High School and Higher Primary students then sang an English song, "Follow the Gleam," after which there were remarks from a number of the distinguished guests among whom were the representative and the treasurer of the Military Commander of the surrounding ten counties, a city judge, the Chairman of the Agricultural Association, a representative of the Civil Magistrate, the principal of the Girls' Government School, and two lady teachers from the Girls' Government School in the city.

The audience then went to the new building site which is very near the Church. Sixteen of the students, under the direction of Miss Liu, gave a May pole drill which was watched with a great deal of interest. After the drill the corner stone was laid with appropriate ceremonies, and then the guests were invited to go to the Girls' School Building where a modest dinner was served. Dinner being over, all returned to their homes happy and grateful for the future opportunities presaged by the event of this auspicious day.

REBECCA MESSINGER.

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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The Quiet Hour



The highway of the upright is to depart from evil: he that keepeth his way pre-
serveth his soul. —Proverbs 16:17.

This is liberty: to know that God alone
matters. —DONALD HANKEY.

Our thinking must serve the mystical needs
of the soul, or we shall never come into per-
manent and satisfying communion with God.
The intellectual and mystical must go together.
When separated they destroy one another.

Keep open doors by day and night,—
The wind and earth, the clouds, the rain,—
The sea and stars, the air, the light,
All growing things will bring you peace—
Oh, soul too long shut in—
Keep Open Doors!
—AILEEN WENTWORTH HIGGINS.

In teaching us to put away anxiety from our
soul our Lord found His example for us in the
calmness and trust with which the flowers
grow. They have no fear, but thrust their
roots firmly into the warm soil and their tender
petals into the hazards of day and night. The
Father cares for them.

To all men, of every sort and condition,
Christ offers the power to become such that
limitations imposed by his love and wisdom
cease to exist, because he will give them his
Spirit. And where the Spirit of the Lord is,
there is liberty. —J. R. P. SCLATER.

Are we conscious that all our intellectual
powers need the control, sustenance and
renewal of the grace of God? We should
accomplish more and better things if we were
to live in constant communion with God.

Make me to be a torch for feet that grope
Down Truth's dim trail; to bear for wistful
eyes
Comfort of light. —A. F. BACON.

It is the glory of the time in which we live
that men's imaginations are touched with the
hope of a new social order of justice and
brotherhood.

Up the hill-roads into the day! Over the sea-
ward fells,
Watch the thistle-down dip, and hear the thin
sheep's huddling bells;
Run like fire along the field, worship the heart
of the wood,
Kneel by the spring that splits the rock, and
find the white rain good.
—FANNIE STEARNS DAVIS.

When what you read elevates your mind and
fills you with noble aspirations, look for no
other rule by which to judge a book.
—LA BRUYERE.

To each man is given a marble to carve for the
wall,
A stone that is needed to heighten the beauty
of all;
And only his soul has the magic to give it a
grace,
And only his hands have the cunning to put it
in place. —EDWIN MARKHAM.

For hope is stronger when it is born of
despair, and faith more certain when it follows
doubt, and success more precious when it has
been taught by failure. —PHILIP GIBBS.

I believe in one God, present in nature as
law, in science as truth, in art as beauty, in
history as justice, in society as sympathy, in
conscience as duty, and supremely in Christ
as our highest ideal.
—WILLIAM DEWITT HYDE.

No seed shall perish which the soul hath
sown. —JOHN ADDINGTON SYMONDS.

THE PRAYER

OTHOU who hast given us this fair world in which to dwell, we bless Thee for its beauty and
its adaptation to our needs. We bless Thee for the maturing season with its fruits, which
speak of the blessings of God. Teach us the lesson, our Father, that all the experiences of the
year are necessary to the welfare of mankind, and that not less needful are the various incidents
of joy and sorrow that befall us on the highways of our lives. AMEN.

THE OUTLOOK OF MISSIONS

VOLUME XV.

AUGUST, 1923

NUMBER 8.

THE REFORMED CHURCH IN CANADA

By REV. DANIEL BURGHALTER, D.D.

AS a result of the invitation from Rev. A. P. Sommerlatte, Superintendent of Canada Missions, and Rev. C. D. Maurer, Stated Clerk of Manitoba Classis, as well as by the consent and direction of the Board of Foreign Missions, I visited the Reformed Missions in the three great prairie-provinces of Manitoba, Saskatchewan and Alberta, Canada. This is a vast expanse of territory as yet sparsely settled, but with untold possibilities for future development.

I visited all the congregations, except two, and attended the annual meeting of Manitoba Classis at Duff, June 13-17.

From the time I left Tiffin, Ohio, May 31, until I got home again, June 30, I had traveled 5050 miles, spoken 27 times in 17 different places, met 14 ministers in services (of these 9 were Reformed) and counted about 1276 persons in the meetings.

I spoke about our Missions in Japan and China, and only three times out of 27 in English. Two of these were in Presbyterian Churches. It is apparent that this is a German-speaking Church. But very few are from Germany proper, or from Switzerland. They are mostly from parts of old Russia and old Austria. I recall vividly how at the ends of the earth in China I met Swiss and Germans; so one meets them also all over Canada.

I started in at Winnipeg on June 2, and worked my way westward, coming in turn to Tenby, Wolseley, Grenfell, Neudorf, Pheasant Forks, Duff, Vergreville, Ed-

monton, Stony Plain, Fort Saskatchewan, Medicine Hat and Piapot. The ministers, Sommerlatte, Maurer, Buenzli, Bodenmann, Goerrig, Conrad, Reppert, Hoffmann and Weidler, received me with the warmest of hospitality, and all the Elders and other officers, as also the members, took the greatest pains to make my visit pleasant and profitable, which it was, and I thank all and each one separately, and may the Lord reward them many fold for all that they did unto the least one of His brethren.

First, let me say that these Churches have a heart for Foreign Missions. Many of them for years have been making their contributions for this cause. And without exception I had some of the most attentive audiences. One could relate by the hour of the great signs and wonders which God has wrought among the Gentiles through His servants, our Missionaries.

Second, we must consider that the Reformed Church in Canada is *very young*. The oldest congregation, which is now self-supporting at Fort Saskatchewan, with 170 members, will this year only celebrate its 30th anniversary. Most of them are only 5 to 15 years old, one is only 4 years old. The people are comparatively young, in the prime of life, with families of 6 to 12 sturdy children. One sees few gray heads among them. This is the stuff out of which new civilizations are built. This land does not remind one of Paradise, and milk and honey only flow

when hard, persistent toil is applied. An old English "rancher" told me one day, "Only the Germans can make a living in Canada." There is much truth in that statement. They sent out their scouts with pick and shovel and tested the soil, and when a good place was found, a whole colony would settle there. These colonies are where our missions are and they attract the attention and wonder of all others.

In the *third place*, we must consider that these Churches are *widely scattered*. All Canada has a population of only 9 to 10 millions, and most of it is east of Winnipeg, while all our brethren in the faith are west of Winnipeg. The State of Ohio has two-thirds of the population of all Canada, and it is therefore out of the question to put our Reformed Churches in Canada, in the same class with those, for example, in Pennsylvania, Ohio or Wisconsin. No doubt some day a mighty empire of prosperous people will cover these three prairie provinces. The Reformed Churches in these provinces are now what one might call a framework, or the "blue prints" of a builder, and along

these broad outlines a great and influential Reformed Church can be built. He who has eyes can see this even now, and he who has faith will work with might and hope and patient endurance.

In the *fourth place*, we must clearly grasp this significant fact, that the Reformed Church in Canada has no place to seek that help which is so necessary to a child in its early years, *except from the Reformed Church in the United States*. This young Church in this new and pioneer country is too far removed from its mother-church in Russia and Austria, and besides these countries are now looking to the Churches in America to help them. Then, again, the Presbyterian, Methodist and Anglican Churches of Canada have not that sympathetic understanding of these German Europeans which would best foster the peculiar spiritual genius of the Reformed Churches. It is true that the "Missouri" and "Ohio" Lutherans from the United States are everywhere present with their presumptuous assertions that they alone have the true doctrine, and the only saving faith, but as anyone who has been nourished



MEMBERS OF THE MANITOBA CLASSIS, MEETING AT DUFF, SASKATCHEWAN, CANADA

spiritually on the interpretations according to the Heidelberg Catechism knows, these types of Lutherans are a very poor stepmother for these German Reformed Churches of Canada. They have even less of a sympathetic understanding of them than the English-speaking Churches just mentioned would have.

Whither shall they turn? Most naturally to the Reformed Church in the United States. This is correct, historically, geographically, logically, theologically, ethnologically and "pathologically," or to sum it all up—it is *possible* and it is *ractical*. *It works* and it *will work even till better* when we come to understand the whole situation as I am fully convinced we will.

The Reformed Church in Canada is a sound, strong, wide-awake, modest, willing, thankful and lovable child. What we now as a Mother-Church may do for her, she will in years to come bear in a loving and grateful heart, when she shall have grown into a "Sister-Church" in a neighboring "Sister-Nation." "The Reformed Church in the United States" and "The Reformed Church in Canada" must go forth, hand in hand and heart to heart, to the future years.

In the *fifth place*, the Reformed Church in Canada is having a proper care for the enriching of a native ministry. This is fundamental. There are at present seven candidates for the ministry from Canada in the Mission House, and several others are out to take the same step. This to me is the best guaranty and proof for the solid basis for the hope of a *self-supporting, a self-governing and a self-propagating Reformed Church in Canada*.

Opium in Western Hunan, China

Just now the poppy fields are coming into bloom. Soon they will be stretches of beauty. Purple, white, crimson, yellow and dark red, with mixtures of the above colors, present a galaxy of flowers. A glorious sight to behold, but the forerunner of untold misery.

This year opium is being grown and sold openly in larger quantities than ever known in this section. Years ago the

opium smokers used expensive pipes, with regular heating appliances attached, but of late years they use any cheap sort of pipe. It is smoked by both men and women. The coolie class have many who are slaves of the drug. From the highest to the lowest class we find those who are having their vitality depleted and their manhood weakened as the effects of their indulgences.

The Government at Peking (which at present governs very little of China) issues proclamations against the sale and use of opium. The military officials throughout a great part of China are carrying on a monopoly in opium, and with the revenues supporting hordes of undisciplined soldiers. Many of the military officials are themselves slaves to the opium habit and thus good for little except to bring disorder in China.

WARD HARTMAN.

HONOR ROLL

The following have sent *Ten or More* Subscribers to THE OUTLOOK OF MISSIONS during the past month:

MRS. HATTIE GREENPLATE, Seven Valleys, Pa.

MRS. M. REDFIELD, Rochester, N. Y.

Information and Assistance

Through the Commission on Social Service and Rural Work, office 15th and Race Streets, Philadelphia, it is possible for pastors and Churches to secure assistance on the social aspects of their work, the social and recreational requirements of parish houses and other new buildings and the reconstruction of old buildings for seven-day work, the selection and administration of the salaried staff and the social relations of the Churches of a community.

IN RENEWING
YOUR SUBSCRIPTION
WE WILL WELCOME
A DOLLAR BILL
TO PAY FOR
ONE YEAR'S SUBSCRIPTION.
OTHERS ARE DOING IT.
WHY NOT YOU?

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

THE annual meeting of the Board of Home Missions was held at headquarters, in Philadelphia, on July 5th and 6th, with all the members of the Board in attendance. There were also present the General Secretary and the Departmental Superintendents, with the exception of Supt. E. F. Evemeyer, who was represented by Mrs. Evemeyer, and Supt. D. A. Souders, who was prevented from attending the meeting on account of illness; Mrs. E. W. Lentz and Mrs. John Fillman, representing the Woman's Missionary Society of General Synod. Mr. Ralph S. Adams was present as the Rural Field Worker.

As this was the first meeting of the Board following the General Synod, the Board reorganized by electing the following:—President, Rev. C. E. Miller, D.D., LL.D.; Vice President, Rev. C. B. Schneder, D.D.; Recording Secretary, Rev. F. C. Seitz, D.D.; Treasurer, Elder J. S. Wise. The Executive Committee was appointed as follows:—Rev. C. E. Miller, D.D., LL.D.; Rev. C. B. Schneder, D.D.; Rev. F. C. Seitz, D.D.; Rev. I. Calvin Fisher, D.D.; Elder F. C. Brunhouse. Elder C. M. Boush and Elder F. C. Brunhouse were appointed as Attorneys for the Board. The General Secretary and the Departmental Superintendents were re-elected for a term of three years. Dr. C. E. Schaeffer and Elder E. L. Coblentz were appointed as representatives of the Board on the United Missionary and Stewardship Committee. The Finance Committee consists of Elders F. C. Brunhouse, E. J. Titlow and E. L. Coblentz. Dr. C. E. Schaeffer, Dr. J. C. Leonard and Elder E. L. Coblentz were appointed as a special committee to advise with the Board of Trustees of Catawba College. The number of members on the Commission on Spiritual Resources and Evangelism was reduced from fifteen to seven. The following were appointed:—Rev. E. S. Bromer, D.D.; Rev. H. J. Christman, D.D.; Rev. Adolph Krampe, D.D.; Rev. F. A. Ruple, D.D.; Rev. George Longaker; Rev. Harvey A. Fesperman; Mrs. E. W. Lentz. The Commission on Social Service and Rural Work was likewise reduced from fifteen to seven, and the following were appointed:—Rev. Geo. W. Richards, D.D., LL.D.; Rev. David Dunn; Rev. C. J. Snyder; Rev. John Sommerlatte; Rev. Paul D. Yoder; Rev. C. W. Brugh; Miss Ruth Gillan. Rev. James M. Mullan was appointed Secretary of the Commission on Social Service and Rural Work in addition to his position as Superintendent of the Department of the East. Mr. Ralph S. Adams was continued as the Rural Church Field Worker.

The following resignations of Missionaries were accepted:—Rev. R. H. Redinbaugh from Wilton, Iowa; Rev. Paul I. Limbert from St. John's, Pottstown, Pa.; Rev. Z. A. Yearick, from St. John's Bethlehem, Pa.; Rev. F. S. Bromer, from Cedar Rapids, Iowa. The Board also learned with deep regret of the death of Rev. F. M. Erdman, of Grace Mission, Baltimore, Md., which occurred in May.

The following were ordered to be commissioned:—Rev. F. S. Bromer for Grace, Hanover, Pa.; Rev. W. H. Cogley for Derry, Pa.; Rev. A. H. Elshoff for Egg Harbor, N. J.; Rev. Stephen Kovachy for Erie, Pa. (Hungarian); Rev. Alex. Radacsi for Joliet, Ill. (Hungarian).

A number of Deaconesses and Social Workers were reappointed, the support of whom will be provided for almost entirely by the Woman's Missionary Society of General Synod.

A number of students were appointed to supply vacant Missions during the Summer months.

The following Missions went to self-support:—St. John's, Harrisburg, Pa.; St. Stephen's, Lebanon, Pa.; Alliance, Ohio; Sharpsville, Penna.

The Hungarian congregation at Joliet, Ill. was enrolled.

The Treasurer reported net receipts in the General Fund for the year ending June 15th 1923, of \$196,213, and expenditures of \$265,918. In the Church-building Fund there were net receipts of \$199,102, of which amount \$117,636 was received in cash from the Forward Movement and in addition \$2,801 in Liberty Bond from the Forward Movement. The total receipts from the Forward Movement for Home Missions amount to \$413,782. The total assets of the Board amount to \$1,549,526.

The Board gave considerable attention to voting the annual appropriations to the Missions. In a great many instances the Missions showed a readiness to relieve the Board by themselves assuming an increased amount of the Missionaries' salaries. In this way the appropriations for the current year are about \$6,000 less than they were the previous year.

The Board gave due consideration to the new method of apportionment adopted by the General Synod and also to the co-operation which it could give the Forward Movement in raising the entire Budget.

There were a large number of appeals for financial assistance in the building of Mission churches, but on account of the money already voted for such purposes the Board

(Continued on Page 348)

Observations of the Treasurer

J. S. WISE

AT Broad and Arch Streets, Philadelphia, stands the Arch Street Methodist Church. It is a down-town Church. While its doors are, I presume, closed during the greater part of the week, yet it speaks to multitudes daily. It is surrounded by great office buildings and stores. A little to the south, along Broad Street, stands the majestic Masonic Temple and directly beyond the City Hall. It speaks to the multitudes not only by its architectural beauty, every line indicating that it is the House of God, but through the messages which appear daily on its small bulletin board. Not long ago it announced in bold letters "The Enemy Within the Camp." I wondered and reflected. Are there Enemies Within the Camp? What sort of people are they? The kind that are offensive, or are they to be found among your most intimate friends? I made no attempt to answer, but reflected.

Ah, the heartaches often unconsciously and unintentionally inflicted by our friends! Many of our most valuable aspirations are throttled and mangled by our unthinking friends. Many great movements and causes are thus dealt with by the very persons who are desirous for their success. Are not such friends in reality enemies within the camp?

How sad it is that so many of the most ardent supporters of Home Missions are often led to make disparaging remarks about its Board whenever its financial requirements are mentioned. It must never be forgotten that the Board is simply the authorized agency appointed by the Church, through the General Synod, to attend to the work of Extension. The work is quite clearly defined and every member of the Board feels the responsibility which the Church has imposed upon him. The Church could hardly have selected a more representative, reliable and conscientious group of men than those who now compose the Board of Home Missions. I am speaking of the members of the Board and not of its officers and Superintendents. Dr. Schaeffer, Superintendents Mullan, Horning, Souders and

the writer are simply the hired servants of the Board for the purpose of carrying out its instructions.

The Board has just held its annual meeting. Many, indeed, were the problems it had to solve. The work of its officers and Superintendents was carefully reviewed and the Board's confidence was expressed, not in flowery speeches, but in the re-election of each of the present Superintendents, all of whom are keenly alive to the enormoussness of their respective tasks. The program has been "blue-printed" and handed to each one with the instruction, "Now go to it." It is *some* job! Your hearty co-operation is craved. Fault-finding only makes the task harder, while, on the other hand, friendly criticism is helpful.

Never before was the job so big as now. How so many have conceived the idea that this great work can be done with a limited income I cannot understand. In no other business, save that of the Church, are the workers expected to do business on the same expense account as formerly, and it cannot be done. Hence the Budgets submitted to General Synod to finance the work had to be greatly increased. We have been slipping back for several years, and no matter how desperately we have tried to avoid a big deficit, it was impossible to do so. The only remedy, without destroying the gratifying accomplishments of many years and the expenditure of much money, is to increase the income. And that means, of course, a larger Apportionment.

The Board of Home Missions has no other way of financing its work, and when its known and professed friends fight and belittle it and refuse to think seriously of the necessity of attempting to raise an increased apportionment, I fear they are dangerously near becoming "the enemy within the Camp." May God keep us from becoming such in reality. I am sure we all want His Kingdom to come and His will to be done in the earth. The Church must pave the way and Home Missions is second to none of the many channels through which the Church must operate.

Your Board, in its attempt to have the Reformed Church make its contribution to the life, growth and Christian civiliza-

tion of America, has a part in its Country and City life, its alien problems, its social and religious problems, its industrial relationships and is touching in a practical way all the throbbing avenues of our present-day life. Shall it do less?

It is halting all building operations for lack of funds. It cannot use a single dollar of Forward Movement money for anything else than for buildings. There was no provision made in the Forward Movement Home Mission Budget for anything but for Church-buildings.

Our General work cannot be financed on the old apportionment. *Will you give us more, and give it quickly?* If not, where shall we get it, or where shall we stop the work?

Do not become "an enemy within the Camp." The Board just spent the greater part of a whole day in attempting to prune its work. A little was lopped off here and there, after much careful consideration. But what of that? It was a mere drop! Were it to cut its appropriations much deeper, I fear it would kill the work. And surely you would not want it to do that. Be a friend. One of those friends whose counsel is good and whose help is sure. One whose criticism is tempered with consideration and love. One whose help is helpful and not hurtful. These are the friends we are praying for, the ones we need just now.

Church Building Funds

J. S. WISE, SUPERINTENDENT

The following Church-building Funds have been received during the first six months of 1923 and are hereby gratefully acknowledged:—

No. 875. "The William Henry Orth Church-building Fund of \$500.00." Contributed in memory of her late husband by Mrs. Lucy S. Orth, Danville, Pa. Invested, Third Reformed Church, Greensburg, Pa.

No. 876. "The William and Mary Wiest Church-building Fund of \$500.00." Contributed by John M. Wiest and Mrs. Dr. E. M. Emrich, Shamokin, Pa., in honor of their parents. Invested, Third Reformed Church, Greensburg, Pa.

No. 877. "The Barbara Ann Sunday

Church-building Fund of \$500.00." Contributed in memory of his sainted wife by William Sunday, Danville, Pa., Invested in Heidelberg Reformed Church, Dayton, Ohio.

No. 878. "The Anna B. Steckel Church-building Fund of \$500.00." Bequest of Anna B. Steckel, Allentown, Pa. Invested in Heidelberg Reformed Church, Dayton, Ohio.

No. 879. "The Esther Steckel Church-building Fund of \$500.00." Bequest of Anna B. Steckel, Allentown, Pa., in memory of her deceased mother. Invested in Heidelberg Reformed Church, Dayton, Ohio.

No. 880. "The Woman's Extension Missionary Society Church-building Fund of \$500.00." Contributed by the Extension Society of the Wentz Congregation of Goshenhoppen Classis, Eastern Synod. Invested in Carrollton Avenue Reformed Church, Indianapolis, Ind.

No. 881. "The Elders of Maryland Classis Church-building Fund of \$500.00." Contributed by the Elders of Maryland Classis of Potomac Synod. Invested in Carrollton Avenue Reformed Church, Indianapolis, Ind.

No. 882. "The Interior Synod's Sunday School Gift Church-building Fund of \$1000.00." Contributed by the Sunday Schools of the Synod of the Interior. Given to Progressive-Project of Interior Synod.

No. 883. "The Northern Illinois Classis Gift Church-building Fund of \$500.00." Contributed by The Missionary Festival Association of Northern Illinois. Given to Progressive-Project of Interior Synod.

No. 884. "The Woman's Missionary Society of Interior Synod Gift Church-building Fund of \$500.00." Contributed by the W. M. S. of Interior Synod. Given to Progressive-Project of Interior Synod.

No. 885. "The Interior Synod Jubilee Gift Church-building Fund of \$500.00." Contributed by members of the Synod. Given to Progressive-Project of Interior Synod.

No. 886. "The Elder Lovine A. Fehr Memorial Church-building Fund of

(Continued on Page 348)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

Outline of a Partial Program for Churches

The following is a brief outline of a program prepared by the Commission on the Church and Social Service of the Federal Council. It is necessarily partial, but includes certain vital features:

THE CHURCH AS A COMMUNITY CENTER

A Church rightly developed and housed is the most desirable form of social center because it brings together all ages, sexes and classes. Churches should therefore be organized for seven-day service to their own members and to the people who live about them. What should be undertaken is determined partly by what should be done by every well-organized Church, and partly by a careful study of the needs of the membership and the people who live around the Church.

CHURCHES FOR INDUSTRIAL NEIGHBORHOODS

It is especially important to establish strong, well-housed, well-organized and non-competing Christian Centers in the crowded parts of cities where dense populations are housed. These are the people who especially need well-appointed buildings, bright interiors, highly developed club work, social life and ministries of kindness. If the denominations can agree to divide out these sections of cities, it will be possible in a few years to erect a sufficient number of such Churches in every community, and to provide them with specially trained staffs of workers who are familiar with the problems involved. This is the first duty of the Church to working men and their families.

COMMUNITY HOUSES

The old type of Church buildings is not adequate to seven-day work, and therefore old buildings are being remodeled and the modern parish house or community house is being erected in their stead. The modern Church must provide for worship, religious education and seven-day community work. In addition to class rooms

for the Sunday School, the following are needed: Church offices near the street, dining room and kitchen, combination gymnasium and entertainment hall available also for a department of the Sunday School, club rooms for Scouts and Girl Scouts, young people's parlor, women's parlor, store room and lavatory, men's club room, showers and lockers. Other features are desirable, but not indispensable.

The principles to follow are: to design rooms for multiple uses and to keep in mind that a parlor makes a good class room, but a class room does not make a good parlor. Hard thinking will harmonize the need of Sunday School rooms and these other seven-day features. It is advisable always to study some of the best Church buildings in other communities before building. The Commission on Social Service will recommend Churches for study if desired.

- THE SALARIED STAFF

Our larger Churches must all come to the plan of salaried assistance to the pastor: first a secretary, second a director of education and work with children and young people, third a Church visitor, fourth a trained social worker. A Church with a thousand members needs such a staff. Part-time work is effective and especially desirable in small Churches. With the staff and proper organization of departments, it is possible to do intensive work with individuals and to push up the membership to any size which the community makes possible. The same principle has made possible the enlargement of modern business.

CHURCH AND COMMUNITY

Protestant Churches require for their greatest influence in a community some kind of administrative council, which, while on a volunteer basis, enables the Churches to act unitedly upon such important matters as evangelism, religious edu-

cation, citizenship, respect for law, and co-operation with community agencies and movements. When this is accomplished, the first move in the field of social service is not independent action by the Churches, but an intelligent relating of the Church to social work which is already organized in the community.

Every strong local Church should organize its own case work with its dependent and delinquent families, taking care, however, to act in co-operation with agencies like the Associated Charities, and doing whatever it does do scientifically and thoroughly. Unemployment and young people needing assistance in education or when they start to work offer rare opportunities for service. Large Churches should have a trained social worker on the staff to care for its social work.

RELIGION IN BUSINESS

The Church is the accredited teacher of Christian principles and the bearer of the Christian spirit to the world; and those are its functions in industry. To do this effectively, however, necessitates defining the principles which apply to industry and making clear their meaning. It also demands a spiritual evangelism which is strong enough to inspire Christian business men to follow Christ's teaching in their establishments, and to lead Christian leaders of labor to do the same in their spheres of influence. The present critical industrial situation demands that the Church exert its utmost influence towards good will, fairness and co-operation between employers and employees; also towards a united effort to remove certain great evils of modern industry, such as unemployment, child labor, inequalities for women, seven-day work, a long work day, and the lack of labor representation in control where their interests are vitally concerned. Industry must enter the struggle for human life as have education, medicine and religion; and its leaders must become good shepherds, as is expected of teachers, doctors and ministers.

THE MINISTERS' PREPARATION TO TEACH

In order to better prepare themselves to teach in this field, pastors will find themselves greatly strengthened if they study

and act as a group. It is suggested therefore that interested pastors in every community get together as a fellowship or research group; that they visit factories together, studying the points of view of labor and management; that they have conferences with leaders to discuss with them the problems of religion in industry; that they bring thoughtful men to the community; that they read and discuss books. In the event of a serious strike, it is recommended that they investigate through committees, and if any public statements are to be made that they be given out as a joint pastoral letter from the spiritual leaders of the community. It would be possible in a few years to indoctrinate industry with Christian ideals and to make the meaning of these ideals clear, if the Church were to act with power.

STUDY CLASSES IN SOCIAL PROBLEMS

Attention is also called to the importance of organizing study classes in the social and industrial meaning of our Lord's Gospel. This is a matter for adult Bible class teachers and county Sunday School secretaries, as well as for pastors. A number of such courses are available and more are in preparation. Citizenship, Industry, the Labor Movement, Child Labor, Women in Industry, Delinquency, Recreation, International Good Will, Social Case Work, Spiritual Case Work, the Social Teachings of Jesus, illustrate the topics which require study. When such classes have gone on for some time the pastor will have around him a body of informed people who will help greatly in developing the social work of the Church. Information about courses may be secured from denominational Sunday School officials or from the Commission on the Church and Social Service.

BOOKS AND READING

Ministers will find the weekly INFORMATION SERVICE (which includes a monthly review of important books), published by the Research Department of the Commission on the Church and Social Service, a great assistance. This is a service of fact material from authoritative sources on industrial happenings, race relations and international affairs for the use of editors, ministers, teachers and laymen.

THE PROBLEM OF RECREATION

THE General Synod of 1920 instructed the Board of Home Missions "to study the entire problem of recreation and present their conclusions at the next meeting of General Synod, and in the meantime that they give direction to the play life of all our people."

This action of the General Synod was referred by the Board of Home Missions to the Commission on Social Service and Rural Work. The Commission reports that it has thus far found it impracticable to undertake to "give direction to the play life of all our people." The instruction "to study the entire problem of recreation" has been carried out through a committee appointed by the Commission, consisting of Rev. John Sommerlatte, Dr. E. E. Kresge and Miss Ruth Gillan, whose conclusions and recommendations, adopted by the Executive Committee of the Commission, are as follows:

CONCLUSIONS

Various theories are advanced to account for play and to explain its meaning and value. These theories should be studied for an intelligent understanding of the subject, on which there exists considerable literature. There is a general agreement, however, that the impulse to play is universal and has great educational value for the normal development of human life.

It is an established fact that play has undoubted value in the physical development of human life. There appears to be scarcely less certainty that, under proper guidance, it is of equal value in the development of important mental qualities and moral traits. Its influence consequently on character seems to be inevitable. It is a conclusion of the committee that it possesses great possibilities for Christian training as a part of the Church's educational program and spiritual purpose; and that therefore the Churches should be concerned for the play life of their people as a vital factor in the development of Christian personalities.

While what has been said applies particularly to children and young people, the Committee believes that under the strain of modern conditions of living and work, recreation is essential to all the people,

both as a preventive against injurious influences and also as an inspiration to better service in the work of the world, while at the same time enriching friendships and enlarging the joys of life.

Moreover, there is evidence that recreation as a religious factor in the Churches' programs becomes also a factor in developing Church fellowship and in promoting community evangelism. Supervised play activities create a friendly atmosphere among the people and cultivate the spirit of team work, both of which are necessary to successful Church administration. At the same time this influence is radiated into the community and adds effectiveness to the Church's efforts to win the people of the community to Christ and the Church.

It is the Committee's judgment, however, that where it is a disputed question whether the Churches should at all concern themselves with play, it were better for Churches to refrain from entering this field of service and confine their efforts to a consistent program of education upon the subject in order to produce conviction and sentiment within the Church membership and the community as to its religious value.

RECOMMENDATIONS

1. Churches seeking to utilize the religious value of play and to discharge their local responsibilities in this matter should co-operate with those community agencies that already exist rather than attempt to set up rival agencies, provided, however, that the community agencies are carrying on their work in the interests of the people and not for commercial gain, and are adequately meeting the needs of the community or are capable of doing so.

2. Where no recreational agencies exist the Churches should lead the way—co-operatively where possible, and, if need be, they should set up programs, putting them upon as broad community bases as the conditions may permit.

3. In undertaking to guide the recreational programs of their communities, the Churches should give careful consideration beforehand to questions of leadership, organization and equipment, without which, with the best intentions, failure

will follow, and the cause become discredited. It is a part of the plan of the Commission on Social Service and Rural Work, through the Board of Home Missions, to give local assistance in such matters where requested to do so.

4. The Committee recommends that careful study be given to the abundant and growing literature dealing with this whole matter. Attention is especially called to two books that deal with both principles and programs of recreation, from a religious point of view, and contain valuable bibliographies for further study. These are RECREATION AND THE CHURCH, belonging to a series on PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION, by Herbert Wright Gates, the University of Chicago Press, and THE CHURCH AT PLAY, belonging to the COMMUNITY TRAINING SCHOOL SERIES, by Norman E. Richardson, Abington Press, New York and Cincinnati.

(Continued from Page 344)

\$500.00." Contributed by Christ Reformed Church, Bath, Pa. Invested, Dexter Boulevard Reformed Church, Detroit, Mich.

No. 887. "The Rev. D. A. Souders, D. D., Gift Church-building Fund of \$500.00." Contributed by First Reformed Church of Irwin, Pa., in honor of its former Pastor. Invested in the Progressive-Project of the Synod of the Interior.

No. 888. "The Sarah Ann Hertzler Church-building Fund of \$500.00." Contributed by Mrs. Mary H. Pugh, Fairfield, Pa., in memory of her mother. Invested St. Mark's Reformed Church, Brooklyn, N. Y.

No. 889. "The St. James' Church-building Fund of \$500.00." Contributed by St. James' Reformed Church, Allentown, Pa. Invested Calvary Reformed Church, Bethlehem, Pa.

No. 890. "The William H. Welsh Memorial Church-building Fund of \$500.00." Bequest of William H. Welsh, York, Pa. Invested Trinity Reformed Church, Buffalo, N. Y.

No. 891. "The Juniata Classical Missionary Society Church-building Fund No. 5 of \$500.00." Contributed by the Missionary Society of Juniata Classis.

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No. 893. "The Rev. J. Marion and Emily Fraim Mickley Church-building Fund of \$500.00." Bequest of Mrs. Lillie A. Mickley Shulenberg, Carlisle, Pa. Invested St. Mark's Reformed Church, Brooklyn, N. Y.

No. 894. "The Dr. Ephraim A. and Lillie A. Mickley Shulenberg Church-building Fund of \$500.00." Bequest of Mrs. Lillie A. Mickley Shulenberg, Carlisle, Pa. Invested Dexter Boulevard Reformed Church, Detroit, Mich.

No. 895. "The Rev. and Mrs. George W. Hennig Memorial Church-building Fund of \$1000." Contributed by their heirs in loving memory, viz: Mrs. Luella Rhodes, Olivet, Mich.; J. W. Hennig, Louisville, Ohio; Mrs. Ethel Cope, New Waterford, Ohio; Mrs. Pauline Hawkins, New Waterford, Ohio; Mrs. Mabel Van Vooshis, Waynesburg, Ohio; A. F. Hennig, Louisville, Ohio; Rev. C. Walter Hennig, New Waterford, Ohio; Mrs. Alice Bowman, Ira Hennig and Bertha Hennig, Louisville, Ohio; Mrs. Maida Keifer, Greenville, Pa.; Herbert Hennig, Paris, Ohio, and Harold Hennig, Greenville, Pa.; sent through the Woman's Missionary Society. Invested Dexter Boulevard Reformed Church, Detroit, Mich.

No. 896. "The Mr. and Mrs. Owen W. Cherrington Church-building Fund of \$500.00." Bequest of Owen W. Cherrington, Bloomsburg, Pa. Invested Heidelberg Reformed Church, Dayton, Ohio.

Annual Meeting of the Board

(Continued from Page 342)

not justified in assuming any additional obligations at this time. While this may be entailing real hardship on some Missions that are greatly in need of new buildings it will enable the Board to catch up in its financial affairs, which has been a matter of serious import during the past year.

The Board voted that the subject to be stressed on Home Mission Day next November should be the entire work of the Board, and that the offerings secured on that day should be used to promote this enlarging field of activity.

C. E. S.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Searching Letter from Dr. Hoy

Dear Friends in the Reformed Church:

As you grow older do you become more conscious of how God is increasing His good gifts to you? Tennyson cries in great earnestness, "Let knowledge grow from more to more; and more of reverence in us dwell." I love the injunction, "Grow in grace and in the knowledge of God." Especially this spring, as the unspeakable creative forces of Nature are again before us in bud and leaf, flower and fruit, in the increase of the trees and of the plants, one feels that he stands in the presence of the Lord and Creator of all. It seems to me sometimes that our lives are packed with the evidence of God's presence, love and life.

On the 13th of this month we observed Mother's Day in our Lakeside congregation. We called together all the people on this campus including the little tots; and those whose mothers are still living wore a red flower and those whose mothers have gone on before wore white ones. Some of the Chinese thought it strange that we should have memorial services for women; even their proverbial filial piety could not quite analyze the meaning of Mother's Day, but as our service progressed one could notice here and there a look of intelligence, a nod of response, and a flash of happiness. The writer conducted the services introducing them with a short address. We had Scripture readings and hymns more or less bearing on the subject; there were addresses by Mr. Owen and some of the Chinese teachers; there were beautiful recitations and songs by the Chinese children and also by the foreign children; and Mr. Laubach sang "Mother of Mine." Our students and teachers are advancing in their appreciation of Mr. Laubach's singing. Then there were a number of tender prayers offered by some of the Chinese teachers and students and other Christians. One felt that the Spirit was there and that the

services of an hour and a half were compact with the touch of God. My observations for thirty-eight years in Japan and China have been that mother-love and the love of mother are evinced practically in the same way as you find these hallowed associations in the homeland. Stressing these two relations of domestic life many an earnest appeal was made, especially to the student body, for that manly appreciation of and honor to mother that can come only from righteous living by the help of our Lord and Saviour Jesus Christ. And after the close of the service I had students tell me that they had received a special blessing.

You hear, no doubt, these days dire news from China. The word "bandit" and the words "political unrest" have probably given you an impression of great uncertainty. Yes, in many of the things of life in the Far East there is great uncertainty and one knows not what the morrow will bring. However, in the life and service of His Kingdom the Lord gives us assurance. It seems sometimes as if outward trouble hastened the coming of the Kingdom into the hearts of men and women, where, Jesus says, the true location of the Kingdom is. In the eternal evidence of the life of the glorified Saviour there is an assurance that helps us to overcome all difficulties and the more does one pray, "Thy Kingdom come; Thy will be done on earth as it is in Heaven." Friends, fear not for the coming of the Kingdom; it is here; and heaven is at work and in more ways than one do we take unto ourselves the promise that China will yet be the first really Christianized nation of the Far East.

On the 18th of this month we observed our annual Field Day at Lakeside. We had an ideal day; it was cool and there were clouds with a little mist now and then, but not enough to disturb the exer-

eises of the day. There were nearly two thousand people that gathered from Yochow City, from the vicinity of Lakeside, and from our outstations, Yunki, Linghsiang, Yanglowsze, Taolin, Sintsiang, and there were even guests from Changsha and from Hankow. Nearly one-half of this number included students. Friends, I wish you could have seen them! One happy recollection of that festal day will be that we crowded our Lakeside chapel with an unusually large body of students, that we began the day in the name of the Lord Jesus Christ, who careth for our physical as well as for our spiritual lives. National and devotional hymns were sung; an appropriate portion of Scripture was read; and suitable prayers were offered. Then came the introduction of one school to another and this was conducted by Rev. Edwin A. Beck who is showing such signal success in dealing with our outstation day schools. All the schools were in uniform except our own; of course, our Boy Scouts were in uniform. Among our guests were the leading officials of Yochow City, and we mention with pleasure the Catholic priest who came to Yochow only a month ago. He is a young man who is looking about him for new methods. He is genial and eager to form friendships and he is desirous to improve their schools after our model. At the close of the day we invited him to make an address. He is master of a charming style of Chinese and he expressed just such appreciation of the school work which he has seen and the day's sports that would delight every one of you, and he did not impress one as speaking to please us; but that he was giving free expression to his convictions and feelings. We know that this fellowship of the Catholics and the Protestants on that Field Day was observed closely by men and women who have never been to a Catholic or Protestant church and who sometimes have the impression that we are here to fight each other.

Could you have seen the exercises you would have been taken them as evidence of well-organized school work throughout our district. You could see at once the difference between the boys and girls of the Christian schools and the students of the

government schools. True, the students of the government schools conducted themselves in a gentlemanly way, but they did not show forth the interest and the spirit, much less the endeavor, which marked the Christian schools from the different towns and Yochow City. I will not go into detail about the various competitions; they were pretty much like what you would see at home; but I do want to call your attention to the fact that some of the officials and gentry said, "We must send our children to such schools."

Most of all do I wish that you had seen the girls from the Ziemer Memorial Girls' School. They were in uniform, bright and pleasing to the eye. They marched and did splendid calisthenics, and in the common race of running some of our girls showed in a proper way the new physical woman that is coming to China, and coming largely through the Christian schools throughout this land. One interesting event was that the winner of the girls' race was a sister to the winner of the boys' race; and it seemed to me that this evidence of physical vigor was in full keeping with the particularly impressive efforts put forth by their mother to establish a Christian home. These children are following her example in coming to the Lord Jesus Christ and they are doing this against the stubborn opposition of husband and father who at present is absent from his home because he cannot endure their constant witness against his evil habits of drinking and gambling.

It is evident that this annual Field Day brought together our local schools and our outstation schools, the Catholic schools and the government schools in a light that will shine and attract the attention of men who will see the good works of these Christian schools and give glory to our Father in Heaven. We have long since felt and rejoiced in the growing fellowship of the student body in this section of China, and because the atmosphere is pre-vaillingly Christian do we take a commensurate encouragement to go on. The great Chinese statesman of Central China, who some years ago wrote a small but remarkable book on China's only hope, was partly right when he emphasized education. Our entire hope for China is in the Lord Jesus

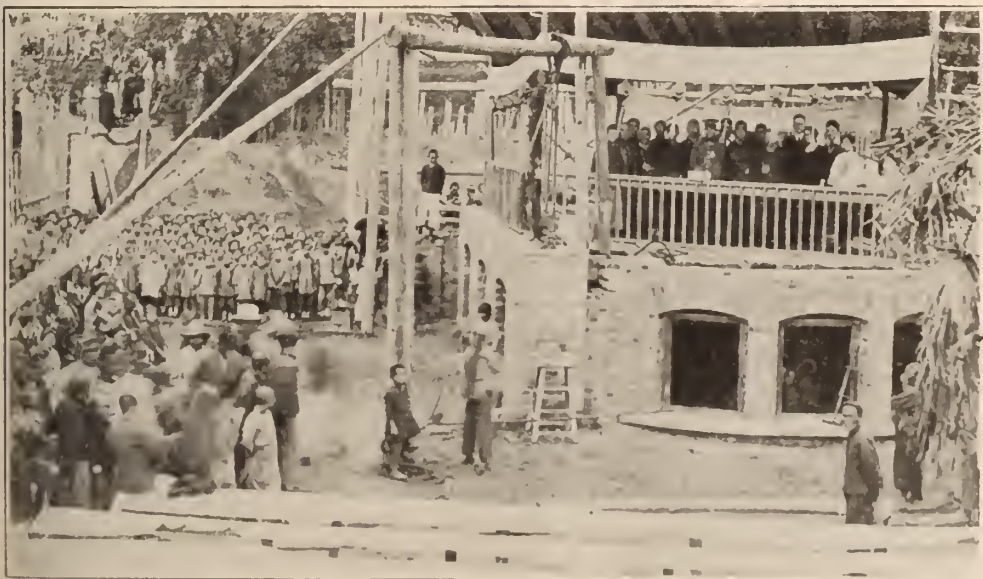
Christ, and in getting hold of the children, the boys and girls, of China we are touching a profound depth; and wise are they who will utilize this well of life and who will continue in their work among the young people.

No one can see a boy or girl come from a heathen home where there are superstitions and practices unmentionable here and enter Christian schools and gradually throw off the bondage of the old and clothe themselves in the glorious freedom of life and knowledge in Jesus Christ without being doubly impressed that such a work is of God.

I have no time to speak of the meditations of that evening. Christian friends, in a service that covers thirty-eight years in Japan and China I have come in touch among boys and young men, girls and young women constantly with a real spiritual creative force and I have rejoiced therein in the highest reverence with a chaster spirit than even that which makes a man take his hat off in the presence of quiet creative and formative forces of the spring time. As I look back over these years and now receive letters from various parts of Japan and China from those

whom I have seen go out from our schools, I am more and more convinced that our humble beginnings in Japan and also in China, which have now become so extensive, have been of God. "Hitherto hath the Lord helped us."

Christian friends, we are challenged today as never before by the great opportunities we have in Japan and China for enlarged work, and let me tell you, as I speak of China only at this point, that we need your help. Some of our number are undergoing great physical strain and their physical powers seem to be at the breaking point. We need more missionaries and we have faith that if the Church once fully appreciates the situation, there will be help. You, of course, want your work to grow and bear fruit and year by year bear still more fruit, but, my dear friends, to conserve all these blessed results of our labors as the Lord establishes the same calls for more men and women. Shall we not bring to fuller fruition that which is so signally developing under the guidance of God? People sometimes say, "Why not do just what you easily do and let the rest go?" Friends, can you take a young life out of a heathen environment and



EXERCISES AT THE CORNER STONE LAYING OF THE SIENCHOW GIRLS' SCHOOL
Members of the faculty are seen on the platform and the pupils are seen at the left

give the same your life and attention and best efforts for a number of years and then before it reaches maturity blight that life for lack of further spiritual and intellectual tuition under Christian auspices? Oh! there is a love that will not let us go and there is, likewise, a love that will not let immature boys and girls go back into a heathen world, and we will take the accumulating burdens and bear them to the breaking point, lest these mobile lives receive not the full share of our love. Yes, friends, there are those who must rise in what we call the small hours of the morning in order to do the work that confronts us. With us, dear friends, there is no question of the eight hour law; not even of the ten hour law; there are times when we put in from fifteen to eighteen hours a day as emergencies may require. Then do you wonder why we call for help?

On Sunday, May 20th, it was my privilege to preach to the Yochow congregation and to administer the Lord's Supper. You will remember that the original chapel, erected by the writer in the early years of our China Mission, has been greatly enlarged. That chapel was fairly well filled last Sunday. Then again this old mind went back to the first communion service this writer ever conducted in China. Then there were only a few people to pay reverent attention to what he had to say in memory of the Suffering Saviour. At the same time I dwelt upon those who have come and gone. There were men and women baptized in this first Church who, under changing circumstances of life, have gone out to other districts and are now bearing faithful witness to the Lord Jesus Christ. For instance, there was a young telegraph operator, baptized in the early years, who is now in charge of a large telegraph station north of Hankow. He has been offered various promotions, promotions that would take him away from the town in which he now lives. He will not accept them on account of his growing love for the service which he can render in co-operation with another mission in that city. People have told us now and again that he gives one-half of his time to the faithful preaching of the Gospel. And there are others who are not ashamed of

the Gospel which they profess and try to live.

There are those who in ignorance (may it be said in charity) say that the Chinese come to the Church, profess their faith, are baptized, and enter into membership for the mere outward benefits. Friends, I know of men and women who come to the Lord and enter into His body on earth who are fully aware of the bitter cup of persecution they must drink, of the blows they must take, of the curses they must hear, and yet they will not flinch; and we know where such patient endurance has been used by God to convert whole families. Be not deceived. Notwithstanding disappointments and failures there are men and women who in remembrance of Christ bear His Cross of suffering and who in more ways than one are crucified with Him, resurrected with Him, and who have set their affections on things above and not upon things on the earth; and these choice souls are the proof that Christ has come to China to stay.

This is a long letter and the writer hereby gives permission to the Secretary or to the editors of our papers to divide it into as many parts as are convenient. The only thing is that a person in full touch with the new life in Christ Jesus as manifested among the Chinese finds his heart so full that he cannot keep from writing, much less from singing.

Sincerely yours in our glorified Saviour,

WILLIAM EDWIN HOY.

Out in the Work

Now for a trip twenty miles into the country to a district where the "ocean man" (as we are sometimes called) has never been seen. We were escorted by a former heathen priest, who is seeking the truth, and thus has given up many of his heathen practices. Accompanied by our city evangelist and my personal teacher, who was to be our interpreter, we set out early before breakfast. No, we did not need to hurry to catch a train, because trains have never been seen here. No automobile awaited us, because Abraham's style of cowpath road is still in vogue. We all started out goose fashion on foot, one behind the other. Frequently we met



SITE FOR CHAPEL TO BE BUILT AT YUNGUI, CHINA

THIS old Chinese building stands on the front of the lot for the proposed chapel, for evangelistic work among the Miao people in charge of Rev. Ward Hartman. In a letter to Dr. Bartholomew, Mr. Hartman points out that b to a, on the picture, is at present used as a chapel, while x serves as his study, y is a carpenter shed, and z is the servant's kitchen with sleeping room back of it—all under one roof.



REV. WARD HARTMAN AND HIS CHILDREN

pedestrians, who had to be passed on a narrow strip of road between two rice paddies.

It was soon evident that the old ex-priest was well known through that part of the country. As we passed groups of the country people at work hoeing corn, he exchanged greetings with them and in a few words of Miao talk told them where he was taking the foreigner. After about seven miles' tramp we halted for breakfast. Here we distributed some tracts to be pasted up in their houses.

About 3 o'clock we arrived at the place where we were expecting to spend the night. The old grandfather had a bad toothache and naturally was grouchy. Seeing that our absence was preferred to our presence, we decided to move to another place. No objection was made at our second stopping place, because both the husband and the wife were away from home. Our guide was a relative, so he informed the younger members of the family, who were at home, that we were staying for the night.

Many came to look. We distributed old postcards (sent from friends in America) to the children. At first they were afraid, but soon we won their confidence and they crowded about while the writer performed on the mouth organ. Few could understand either our Chinese evangelist or the writer. We had to preach through a Miao interpreter. Out of over one hundred people we found only *one* who could read the tracts we had. Friends, can you realize the problems we are up against in a district such as this?

On our return the next morning we stopped to speak and distribute literature at two market places. The country people gather at these places every fifth day for buying and selling. At both places we found difficulty in getting the people to understand preaching in the Chinese language.

A few months ago wild rumors were going the rounds through that district. Many believed the foreigner in Yungtsui must be some sort of a terrible being. Praise God, that has quieted down and all along the way we were well received. We are digging away at the language, but our memory is not as good as twenty years

ago. We need your daily prayers that God may have His way through our lives in the doing of His work. Illiteracy and superstition bind these poor people with fetters which destroy hope and blind them to that which is best either for this life or the life hereafter. Pray for them.

WARD HARTMAN.

Yungtsui, China, May 14, 1923.

Greetings from Japan

REV. T. TAN

My Dear Friends: This is a great privilege in my life to stand before the General Synod of the Reformed Church in the United States. A certain great European statesman once said that there were two unique words in the English language—that is, *gentleman* and *home*. I believe these come from true Christian life. To my mind there are two unique things in America—that is, the *Christian woman* and *mission work*. If we take off the activity of Christian woman and mission work, then what remains there in the history of our Church? The thing that impressed me most in this country was a union of these two in the Woman's Missionary Society. Almost every church in this country has this society, and they have much interest and deep sympathy for the Foreign Mission work. Mission work is the crown of Christian activity, and this was the vision of St. Paul, who was the greatest apostle to the whole world.

Our Missionary work in North Japan is very successful. We have the North Japan College and Miyagi Girls' School as educational institutions. There we have about fifty professors and seven hundred students in the former institution and thirty-five teachers and three hundred girls in the latter. And the graduates from these schools are working in important positions in many parts of the country.

North Japan College, though a Christian institution in a non-Christian country, is wonderfully recognized by the people. It is the only Christian college in North Japan.

Our evangelistic work has made good progress. There are about one hundred American missionaries, native pastors and Bible women. We have many good mem-

bers and many people who desire to know about Christianity. The Japan Mission is now engaged in the Forward Movement successfully. Our denomination—that is, connected with this Reformed Church—is the strongest in Japan. And we need more Christian workers, much money and more buildings to establish the Kingdom of God in Japan.

Christianity is an international religion. The burning question of the world of today is the international problem. How can we get the peace of the world like that Isaiah said? Our Christian Church of today had a great message for this point. If the Christian Church fails to accomplish this, what will take her place?

Last year an American Church and an English Church exchanged preachers during the summer. An English preacher came to America, and Dr. Charles Jefferson, the pastor of Broadway Tabernacle Church, in New York, went to England to preach to the English people. What a good idea it is for one country to understand the other! And last October, when I attended Dr. Jefferson's Church, a letter was read in the morning service. That was from Lloyd George to Dr. Jefferson. Lloyd George was the Prime Minister of England at that time. The brief meaning of that letter was: That we have not attained peace in the world is due to the fact that we have mistakenly thought that politicians and statesmen could bring it. The peace of the world depends upon the efforts of the Christian Church and religious people, too.

Hearing such a letter from the pulpit of a Christian Church an idea came to my mind—that is, the condition of the world of today is changing. This is quite a new age, and it needs a new spirit. And as Christianity has ever a new spirit, the peace of the world can be brought only by this religion.

From this point of view the Foreign Mission work is the most important and precious activity in the Christian Church for this object.

I have been studying here for two years and now as I finished my work in this country I am going back to Japan. I enjoyed my work very much and I am

very glad that I became acquainted with many friends here. I am on the way back to our field now. Please remember our work in Japan in your prayers and your activities.

Our New Building

BY HARUKA ITO

(Winner of Heckerman Prize
Essay Contest)

EARLY in the morning of the 2nd of March, 1919, there broke out a great fire in Sendai, and destroyed our former building together with many other houses.

That building was built in the heart of Sendai, in 1905, as the fruit of the efforts of many persons, and had some 30 rooms and a large waiting room and the chapel.

The students in our class spent one year in that building. Dr. Schneider loved the building very much and always took great care of it.

The day after the fire the school met specially in the Higashi Nibancho Church. And in the meeting I saw our president feeling as if his own body had been wounded. He made a fervent speech and prayed with tears, and several persons joined him in prayer.

The sight was beyond my power of expression and so long as I live I shall never be able to forget it.

After this sad event we studied in the several different buildings for a term, and then in the barracks for 3 years, the morning service being held in the Higashi Nibancho Church. During these years our incessant hope and prayer were to see the new building erected very soon.

When the old building was burnt up, the losses amounted to 500,000 yen, and so much had to be collected to have our new building completed.

It was our hope that most of the expenses will be paid out of the contributions of the Japanese.

We heard that one-third of the building fund came from America, and the rest was collected in Japan, through the most earnest efforts of Dr. and Mrs. Schneider and alumni. We were also told that even those who are not rich enough to give their children higher education made very generous gifts.

We, hearing these facts, cannot help thinking that our new building is one of the holiest edifices in the world.

September 9, 1922, was a memorable day for us. On that day we entered the holy new building for the first time and began the work of the Second Term.

The building stands in the heart of the city like a strong castle from where the soldiers of Christ will be sent out to conquer the world. Above the main entrance the significant words, "Life, Light, Love," are engraved. And, on entering into it, the first impression we got was its cleanness.

Our new building was built on the old foundation, four or five recitation rooms being increased, and both the chapel and the waiting room being enlarged. The roofs, made of reinforced concrete, are entirely flat and have the handrails. The window frames are made of iron. So we shall have no anxiety for fire any more hereafter.

The plaster of the ceilings and the upper parts of walls are as white as Dr. Schneder's hair, and the lower parts of the walls are painted light yellow. Recitation rooms are provided with the green boards.

All rooms are perfect in taking light and well ventilated, and especially perfect in heating system, being heated by steam.

Thus we are studying in the new building which, perhaps, is the most perfect Middle School building in Japan.

When we think of this great privilege we are unable to be ungrateful. And, again, when we think of the wishes of both our President and many sympathetic friends, we are constrained to make our best efforts to become very strong men, filled with life, light and love, so that we may fulfil their wishes.

Oh! we are given our great President, Dr. Schneder, and good many sympathizers who are thinking deeply for us always. And now the splendid building was given to us again.

Our Tohoku Gakuin is becoming famous year after year. We must make this fame higher and greater day by day and make our Gakuin the best school in Japan as Dr. Schneder told us the other day.

Jottings from Wilson

Miss Minerva Weil, of Shenchow, China, was our missionary guest.

* * *

The registrations from our denomination numbered forty, exclusive of the local enrollment. Total registration at the conference, more than seven hundred.

* * *

Mrs. H. B. Kerschner, of Philadelphia, who is the author of "Young Japan" for intermediate groups, taught the primary grade in the "School Within a School."

* * *

Mrs. Anna Shellhamer acted as camp hostess at Penn Hall.

* * *

Our group of delegates were entered in the parade on the Fourth of July as "The Procession of Cherry Blossoms." The effect was striking and won for us FIRST prize.

* * *

Mrs. Matilda Accola and Mrs. Charles Freeman were leaders of Prayer Groups.

* * *

Through the courtesy of the good people of Zion's Reformed Church, Chambersburg, several of the delegates were treated to a trip to Mercersburg Academy.

* * *

Literature to the amount of \$75 was sold at our table.

W. M. S. Paragraphs

The address of Miss Katharine Laux, Corresponding Secretary of the Woman's Missionary Society, Eastern Synod, is changed to 411 Washington Street, Reading, Pa.

* * *

We find the picture of the Theological Seminary connected with the Mission House, Plymouth, Wis., on the September page of the Prayer Calendar. Dr. J. M. G. Darms, of Allentown, Pa., is the new President of the institution. The prayer for September was written by Miss Alma Grim, until recently Student Secretary of the Woman's Missionary Society. Miss Grim has always been closely associated with the interests of Cedar Crest College, Allentown, Pa.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

NOTES

It was with pleasure that we received the news of the appointment of Miss Mildred Bailey to the office of evangelist in China. Miss Bailey has been the valued Secretary in our Philadelphia office and it will be difficult to fill the vacancy made through her forward step.

* * *

The Program Outline on "The Magyar in America" has been written by Mrs. H. B. Diefenbach, of Akron, Ohio.

* * *

The illustrations in "Wanderings in Washington" were made from photographs taken by the author, Mrs. Vogler. Mrs. Vogler was Miss Esther Wotring, daughter of Rev. and Mrs. W. H. Wotring, of Nazareth, Pa.

Miss Edna Moser, of Flicksville, Pa., Hood College '23, has been selected to succeed Miss Margaret Motter in the work among the young people of the mining town of Van Lear, Ky. Last summer Miss Moser was our representative worker among the migrant women and children at Bel Air, Md.

* * *

Immediately following the return of Miss Helen Nott to her home after the Triennial Meeting of the Woman's Missionary Society, the various groups of Missionary Guild Girls were invited to the Nott home for supper. This was made the occasion to give the account of the Dayton Convention in such things as touched the work of the girls.



WOMAN'S MISSIONARY SOCIETY OF DUBBS' MEMORIAL REFORMED CHURCH, ALLENTOWN, PA.

Every member of this Society is a subscriber to THE OUTLOOK OF MISSIONS. Literature Secretary is Mrs. Mary A. Reimert.

On May 30th Mrs. Allan K. Zartman addressed a communication to all Thank-offering Secretaries, Synodical, Clascal, Local. By this time every Secretary should be at work under the impulse of the challenge of the big things expected from the Thankoffering in November.

The September OUTLOOK OF MISSIONS will have an article on the subject by Mrs. Gardner, Thankoffering Secretary of the United Lutheran Church.

Form of Bequest

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut street, Allentown, Pa., is treasurer, the sum of.....dollars.

ORGANIZATION NOTES

Eighteen girls of Calvary Reformed Church, Chestline, Ohio, enjoyed a banquet given by the W. M. S. The Girls' Missionary Guild work was explained to them by Miss Alma Iske and they decided to organize. Miss Ruth Strauch was elected President.

* * *

The Lynnhurst Reformed Church of Louisville, Kentucky, announced that a Girls' Missionary Guild was organized by Miss Iske. The President is Miss Elizabeth Kummer.

* * *

A Mission Band of forty-five has been organized by Mrs. Lulu G. Sparhawk at East Market Reformed Church, Akron, Ohio. The leader is Miss Anna Myers.

* * *

Another Mission Band is reported by Miss Suther from Bethel Church, South Fork Charge, Concord, N. C. Miss Mattie Hahn is the leader.

* * *

Mrs. Henry C. Traberth is the leader for the new Mission Band at Zoar Evangelical Reformed Church, Buffalo, New York, organized by Miss Anna Zitzer.

* * *

A new Girls' Missionary Guild was organized by Miss Iske in her own home city, Indianapolis, at the Butler Reformed Church. The President elected was Miss Thelma Kinnaman.

W. M. S. Department Quiz

1. *There are three important new addresses given in this issue. What are they?*

2. *An Eastern-born girl tells of a far Western parish and says the farthest preaching points are—how many miles apart?*

3. *Who takes up the work at Van Lear, Ky.?*

4. *Who writes the account of the Winona School of Missions?*

5. *What is America's greatest asset?*

6. *A great gathering of girls from Pennsylvania colleges and normal schools to study Missions. Where was this and how many Reformed girls were in attendance?*

7. *Which article gives a short account of the "moving population"?*

8. *What was the total registration of delegates at the Wilson College Conference for Missions? How many of these were from our denomination?*

9. *If you are making a bequest, how should it be worded?*

10. *The photograph of the Woman's Missionary Society of Dubbs Memorial Reformed Church, Allentown, Pa., calls attention to what fact?*

WILSON COLLEGE CONFERENCE OF MISSIONS

THE Wilson College Conference of Missions was held from June 28th to July 5th. On the opening night the leaders and missionary guests were introduced.

Dr. Ray Petty, pastor of the Judson Memorial Church, New York City, delivered a stirring address on "Youth and the City." He said the three reasons why our Americanization plans have not worked out well are—first, the people who live in the slums do not know us; second, we do not know them; third, they do not know the real America.

On Saturday evening Mrs. Arthur Strickland gave two impersonations, "Sonia, of Czecho-Slovakia," and that of an Italian woman. Dr. Robert Speer, Miss Palmer and Mrs. R. S. M. Emrick all stressed the promotion of Christian Internationalism through interdenominational effort. Pictures of the Near East Relief Work and scenes from the Holy Land were shown. The Communion service on Sunday evening was most impressive.

The closing evening program was the rendition of the pageant—"The Way."

Adult and Senior Study Classes

"The Debt Eternal" is the striking title of the adult Home Mission study book, in which

Mrs. D. E. Waid conducted the lectures. Miss Marie Preston led the Normal class. Both leaders excel in methods and the presentation of subject material.

"Creative Forces in Japan" was taught by Gertrude Schultz and Helen G. Lovett. Both gave methods which were adaptable for "The Woman and the Leaven in Japan," taught by Elsie Hall.

Young People's Classes

The books, "The Child in the Midst" and "Japan on the Upward Trail," are books which grip one's attention. The former was taught by Miss Harris to a large group. To one interested in young people this Conference was especially notable in the large number of girls present, and in the manifested earnestness of purpose and demeanor.

Miss Gray presented "Japan on the Upward Trail" in a very eloquent and spiritual manner. She compared Japan to the Rich Young Ruler in the Parable, and the way she linked Japan's spiritual growth with her material development and prosperity showed a people who are made of the very finest soul-stuff imaginable. They are Christian in spirit and do not know it. Like the Young Ruler they must confess Christ.

MRS. J. EDWARD OMWAKE.

The School Within a School

It is quite evident that the School of Demonstration, "A Little School Within a School," is growing more popular each year, there being more observers than could be accommodated.

In the four departments—Beginners', Primary, Junior and Intermediate, the meaning of service was the theme for all the work done, teaching the children to be God's helpers and to help each other. This thought was expressed in the worship period, in the stories and in the hand craft.

The primary instructor, Mrs. H. B. Kerseher, a member of our own denomination, gave us this most excellent idea—the exchange of gift boxes with other countries. Our aim should be to teach the children that we are brothers and sisters with every part of the world.

The success of this school was largely due to the efficient work of the secretary, Miss Corinne Bowers, a member of Zion's Reformed Church, Chambersburg.

MRS. CHARLES FREEMAN.

Forums

It is impossible, in so small a space, to do justice to the classes conducted during the Forum. Mrs. Milton Fish, of California, conducted the period on "Missionary Dramatics." Drama, as the handmaid of religion, she said, is not new. Jesus dramatized when He washed the feet of His disciples. Dramatics train us to put ourselves in another's place. Many of the hard things in life would not be said and done if we could put ourselves into the place of another.

Mrs. Fish said the Drama must pass three tests: 1. Will it interest? 2. Does it inform?

3. Does it inspire? The class presented a number of short sketches easy to present in the local church.

Mrs. Samuel Semple in her class, "Marks of a World Christian," brought out very forcibly the brotherhood of man. The individual may be very pious, yet indifferent to his responsibility toward his fellow-men. A Christian must have opinions on world problems. Rom. 14: 7.

Stewardship is quite frequently applied to material possessions only. Surely no one could go away from Mrs. Emerich's class without a clear understanding of the trusteeship of life as well as of our possessions. The greatest essential in the life of a Christian is to realize the place which God has for him. Think of the effect upon the Church if her members recognized the principles of Stewardship.

JENNIE M. STEINMETZ.

Methods Class

The Methods Class at four in the afternoon was led by Mrs. Cronk. It was inspirational as well as restful. During the morning hours we attended the normal and intensive classes, drinking in the theories and possibilities of rebuilding and Christianizing the nations suggested by the authors in this year's study books. In this period we were given a practical demonstration of some of the many methods available to bring about the conditions the authors advocate.

One need not go home from the Wilson Conference lacking in workable ideas and plans to give incentive to the local, Classical and Synodical societies, to undertake larger things for the advancement of the Master's Kingdom.

MRS. F. W. LEICH.

Prayer Groups

Much of the success of the Conference was due to prayer. Mrs. Skerritt had charge of the prayer groups, which were the means by which many a soul grew rich in experience with her Lord and Master. These meetings, with a few exceptions, were held just before retiring, and according to the testimony of some they were led to voice an audible prayer for the first time. A Conference of this kind not only builds one up mentally, but also spiritually.

MRS. M. ACCOLA.

Bible Classes

A rare privilege at the Conference was to meet and become better acquainted with the women of the Bible under the leadership of Mrs. W. T. Elmore.

Beginning with the first woman and going through the Old and New Testaments each character was introduced, made so real and human that we could almost feel her presence there among us. If we could think of these women in terms of ourselves, then perhaps we could understand them better and be less harsh in our judgments. Indeed, we should be proud of the courage many of them show.

In studying their lives we must remember they are our sisters. They had the same temp-

tations and tests we have. Do we always meet our temptations and tests with as great courage as these women? **BLANCHE M. LOTTE.**

Within the Camp

Within the title, "Camp Leader," lie qualifications which express themselves in ability to organize forces, produce enthusiasm, sing, play—in short, be the centripetal influence of a group. For four years Miss Carrie M. Kerschner has been our Camp Leader at the Wilson College Conference of Missions. By her generalship our group of delegates has not only made a very real entry into the Conference activities, but we have learned to move together. This year the "Camp Aides" arrived early and, in conference with Miss Kerschner, lines were laid which produced genuine CONFERENCE SPIRIT. **F.**

Reception and Rally

The annual reception and rally was held at the home of Dr. and Mrs. Irwin W. Hendricks. Delegates from the Congregational and Church of Christ denominations, meeting with us, were the guests of the Woman's Missionary Societies of Zion's and St. John's Churches of Chambersburg.

Mrs. Hendricks gave us a most gracious welcome. Miss Minerva Weil, from Shenchow, China, tenderly paid tribute to Mr. Laubach and Mr. Winter, who so recently made the supreme sacrifice, when they were drowned in Tung Ting Lake, China. This sad news, which had just reached us, gave the bitter tinge which proverbially accompanies the sweet experiences of life.

Mrs. Dallas Krebs beautifully sang "My Task," after which the benediction was pronounced by Rev. W. R. Gobrecht.

MRS. C. A. KROUT.

Impressions of a Missionary

With its experienced leaders the Conference has shown us anew a common task and how to meet it.

It is an inspiration to meet with workers tried and true, with young women full of enthusiasm and ready to do His will. By the former we are upheld and much of the work in foreign lands is made possible. To the latter group we look for leaders for a growing work.

The world needs the Word!

Will you take it? Will you send it?

MINERVA WEIL.

Winona School of Missions

ALTHOUGH the weather was intensely hot, the School of Missions at Winona Lake, Indiana, June 18-25, was a success. The registration of 213 women and 156 girls represented 14 denominations and 20 or more States, a splendid gain over last year's attendance. The establishment of schools at Lake Geneva, Wis.; Greenville, Ill., and Danville, Ill.,

affected the attendance at Winona during the past few years, but increasing registrations and growing interest are indications of more general study of Missions.

The girls are housed at Bethany on the shores of Winona Lake in unique sleeping quarters. Pleasant auditoriums were available for classes and "Stunt Night."

The women's classes and evening sessions were held at the "Missions' Home," a large auditorium nearer the center of Winona. There the different denominations sold their literature.

"Creative Forces in Japan" and "The Child and America's Future" were taught by Mrs. H. L. Hill, New York; "The Woman and the Leaven in Japan," by Miss Edith Bell, Chicago; "The Honorable Japanese Fan," "Story Hour," and "Methods" for children's organizations, by Miss Dora Darnall, Lebanon, Ill.; "Methods" for women, by Miss Florence Clippinger, Dayton, Ohio; Normal Class, by Mrs. J. M. Stearns, St. Louis, Mo.; classes in "Old and New Testament Studies," by Dr. George L. Robinson, President McCormick Seminary, Chicago; Miss Matilda Turnock, Chicago, was director of the music.

The usual program for Schools of Missions was most effectively carried forward. Wednesday evening each denomination in some original manner effectively announced its assortment of literature. Miss Clippinger, in view of the audience, apparently regulated a complete radio set. The presentation made by our denomination probably received the most favorable comments. Miss Iske prepared a "Travelogue," which cleverly embodied the most "catchy" titles of our leaflets. After the radio announcement Miss Iske read the "Travelogue" back of scenes as a radio message, and as each title was mentioned the writer held the leaflet in plain view of the audience. Many compliments were passed upon the demonstration and the striking titles of the leaflets.

Dr. G. B. Kimmel, President Evangelical Association Theological Seminary, Naperville, Ill., preached an inspirational sermon Sunday morning. Mrs. Fred Bennet, President Council of Women for Home Missions, made a splendid address before the representatives Sunday after-

noon, setting forth the spiritual needs of the Indians, Japanese and others; amazing facts regarding the migrant groups traveling up and down the land during harvest and canning seasons. "Emphasizing the necessity of alleviating the distressing conditions of women who, with their children, go out of the large cities during the summer to work in the canneries, and the work the Council of Women for Home Missions is doing in bringing Christian influence to bear spiritually and materially on their lives." The only expression of regret was the lack of funds to reach many more thousands of such women and children. In fact, the vast majority is still untouched. Dr. Robinson preached an excellent sermon at the service Sunday night.

All in all, Winona School of Missions closed its sessions Monday morning with promise of even greater success next year.

EMMA RUESS KRAMMES.

Camp Activities at Eaglesmere

GRETCHEN SIGRIST

OUR denomination was represented at the Eaglesmere Conference of College Young Women's Christian Associations by twenty-five girls representing five colleges, three universities and four normal schools. From Hood came seven girls, Heidelberg three, Cedar Crest one, Ursinus four, Temple one, Lake Erie College one, Susquehanna University and the University of Pittsburgh each one. Indiana, Shippensburg and Millersville State Normal Schools each one, while Keystone Normal sent two. In the industrial department we had one representative. Most of the schools named sent more delegates, but they were not members of our Church.

Four of our girls were student volunteers.

Edgewood Cottage, which was the home of the Hood College delegation, was the scene of several gatherings of Reformed Church girls which will always linger as a happy memory in the minds of those who attended.

On Saturday morning about thirty girls met there and under the capable leadership of Miss Carrie M. Kerschner, Board representative, a very interesting

program was given. Miss Elizabeth Highberger, of the University of Pittsburgh, read the Scripture lesson, which was followed by a prayer by Edna Detwiler, of Ursinus College. The meaning of the Reformed Church colors was explained by Anne Tisinger, of Hood College.

Miss Kerschner, using a part of I Cor. 3: 9, "We labor together in God's service," as a basis, spoke of our Church as an organization. She said that without working together our Church could accomplish nothing. She also said that "Missions is doing something for somebody else."

Catherine Scherer, Heidelberg University, gave very interesting impressions of officers of the Woman's Missionary Society of General Synod whom she had met. These included Mrs. B. B. Krammes, Mrs. C. A. Krout, Mrs. E. W. Lentz, Mrs. M. Accola and Miss Kerschner.

Elizabeth Curtis spoke of knowing Mrs. L. L. Anewalt and "her wonderful set of books which she kept as Treasurer."

Several interesting and helpful discussions were given on what a college girl can do in her home Church. Anna Bean, of Temple University, gave some practical suggestions in dealing with children. She suggested teaching them the appreciation of nature through picnics and hikes, and also recommended the sending of boxes to the missionaries. Miss Edna Sheely, of Hood College, told how a college girl can promote the reading of missionary literature. She said that this is often a neglected matter. The college girl, who is supposed to know what is worth reading, should take an active part in the missionary societies at home and do her utmost in the distribution of this kind of literature.

Miss Kerschner then spoke of our literature depositories and of the specific opportunities for service in America and the fields of the Orient where we as a Church are doing missionary work. She informed us that our new Student Secretary is Miss J. Marion Jones, a graduate of Ursinus College. After the distribution of literature our meeting closed with a prayer from the Prayer Calendar.

On the following Monday thirty-four girls from our Reformed Colleges again

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Our Work in Chicago

By INA M. JACKSON

MANY are the avenues of service in a Home Mission Field located in such a community as that of the Grace Church in Chicago.

Those laboring in such a field have experiences of both Home and Foreign Missionaries, and happy are we who are laboring for Him.

Our Bible School enrollment is two hundred and twenty-five, eighty-three per cent of which are from non-church homes. We also have ten nationalities represented in our school. Through these children many of the parents become greatly interested in the teaching of God's Word as it is taught and preached in our "little church on the corner," and as we take His Word into the homes of these who are living in darkness because of their ignorance.

Just a little outline of the Juniors' work during the week: Friday evenings after school is the Junior Choir evening. We look forward to this evening with pleasure. What is more interesting than twenty-five or thirty boys and girls at this lively Junior age, when you have their lives at heart, working to mould each life for the Lord, and to give them a greater conception of their Saviour? With our choir rehearsal we have a devotional time and Bible memory class.

Saturday afternoon I meet the Junior girls for a sewing class and Catechetical class. The little girls for the last few weeks have been sewing quilt blocks, making quilts for our Orphans' Home in Fort Wayne.

As customary on the Lord's day, we have Bible School and the story hour in the morning. In the evening our thirty-five wide-awake, vivacious Christian Endeavor Juniors are anxiously waiting at the door at 6.30 for our 7 o'clock prayer meeting, which truly is a power to our little Church.

We are now making plans for our Daily Vacation Bible School, which we feel will be the largest we have ever had. Last year 105 boys and girls met at the Church every morning during the month of July for this D. V. B. S. work.

Until May 1st it was my great pleas-



MISS INA M. JACKSON

Standing by the Ivy-covered Wall of Central Reformed Church, Dayton, Ohio

ure to work in the Italian Mission which our Board has been supporting. Work among the Italian people is very interesting and difficult, as it is in a Roman Catholic community. Two nights a week our Mission was open to all who desired to learn the English language. Many are eager to learn and become Americanized and many are satisfied to live here in America as they lived in Italy. The Italian Bible School was a blessing to the little ones in that community. We were happy to see how quickly these little Catholic children learned God's Word. The little girls also met once a week for sewing and were very anxious to learn to make the pretty things that all Junior girls like.

Much of my time is given to the work of the Woman's Missionary Society and

(Continued on Page 368)

WANDERINGS IN WASHINGTON

ESTHER WOTRING VOGLER

NORTHWESTERNERS would greet you cordially. They would ask you in. They would insist on your taking "pot-luck"—and staying as long as you like! In turn you would show your Eastern sportsmanship, take us as you find us, and be bored if you can!

The lure of this Northwest country is strong and strange. The very newness of it, with its background of mountain ranges and its persistent inlets of water, only help arouse the traveler to the tremendous possibilities. The charm of Puget Sound grows deeper when one views the peninsular country that it surrounds, where active towns spring up as though to pay tribute with their resources to the pioneer.

Leave the beaten tracks and traveled highways and tramp inland. The mountain slope is dotted with a cabin here, a homesteader's ranch there, or yonder the clustered shacks of a logging-camp. Let us stop at the little town of L—, which nobody ever heard of except the folks that live in it and the few children who grew curious and went out from it—children of pioneer people. Of these people who were great enough to be pioneers, we expect to be great enough to extend the spirit in every direction, but environment and the steady need to make a living from forest-cleared soil (which even as a gift is expensive) have left many of these people mindful of little other than provincial happenings. But here and there and very often one unexpectedly comes upon some hastily erected rough board buildings, homely and rustic indeed, but always interesting, where live intelligent and well-educated people of wide experience. Each has a colorful life history, and one likes to linger long in such an atmosphere and listen intently to the tales of the many rambles that preceded the present location. Alaska has seen many of these newcomers, Texas and California again as many, but always one can find a Bostonian, a Canadian or one of the First Families of Virginia! The Middle West has sent us many Scandinavians, the thrifty, aggressive type, and to them we give great credit

for any movement, educational, religious or civic. They are worthy citizens.

The problem of socialization resolves itself into the matter of overcoming isolation by becoming oblivious of great distances—then presenting civic, educational and religious needs in a way that every class of "rancher" of every nationality and of each of the hundreds of religious sects can understand. How radiant is the theory thereof! In the settlement of R—, for instance, we are blessed with many Christian Scientists, Campbellites, Perfectionists, students of New Thought, Catholics, Universalists, Methodists, Baptists, Lutherans, Presbyterians and Congregationalists—interspersed with the very staunchest followers of Eugene Debs. Emma Goldman left many footprints when a few years ago she had her mecca in a free-love colony a few miles from R—.

One need not emphasize the need of Churches in towns of this type. However, where towns have been without Churches and resident pastors for so long a time the resultant problems must be faced. The question of the successful rural Church in America cannot be more difficult than in places like these—nor has it more opportunities. To make the Church a community Church, with a community program of social, educational and religious activities that shall tend toward a united community spirit, is the evident task. Where there is no community religious consciousness to work with, one trusts



AN OLD PARSONAGE CONVERTED INTO A
COMMUNITY HOUSE

that it will develop. Denominationalism, creeds, any tendencies toward the orthodox, are avoided. These people are willing to undertake a working program if it is interesting enough. The religion of Jesus is very real to them when interpreted in terms of science and faith. They are tolerant of Fundamentalists, though in most cases they consider them a hindrance to the religious progress of the generation. Even in the most isolated districts they are thinking people, well read, open to conviction. They demand the best in a minister and are capable of intelligent criticism. They will support the Church if the Church is capable of contributing something worth while to every other worthy community organization.

The town of R— had a large parsonage, which had not been used for several years. A community house with more than the usual "town hall" possibilities seemed to be its chief asset. The citizens were skeptical about our plan, at first, but what they wanted was to be shown "why" and "how." The school (next door) had planned a track meet for a certain day and we chose that day to show the indifferent folks the possibilities of our house. The community, one and all, with lunch boxes and kits,

had assembled on the school grounds. At noon a committee of the Parent-Teachers' Association invited those who would to come over to the community-house and rest. A number of mothers and babies wandered in and were served with hot chocolate. Babies were put to sleep in comfortable places and mothers who had come from distances had time to chat. The Ladies' Guild, a Church organization, was meeting in its room of the house later in the afternoon. The guests were invited in. We were having a cosy time about the fireplace, reading a play. By and by the President began talking in terms of color-schemes and draperies to make their room more attractive. Unconsciously everyone, even the visitors, were interested. Several promised to come to the next meeting, laden with paint brushes and aprons. The idea was getting across! Then we began discussing a May party, which the Puritan Maids (a girls' club of our Church) were giving the following evening—and they did come back for the party! The Puritan Maids danced round the May pole for them, entertained them round their camp fires and sold them "eats" from their club-room windows.



TYPICAL SCENE IN THE NORTHWEST

They had a real time. And we believe the community-house is there to stay!

The farthest preaching points on our allotted peninsula are forty miles apart. Our car is a very necessary part of our equipment. For the "stump ranchers" of one end of our territory to know those of the other is almost impossible. A series of men's banquets (with "he-men" programs, as the men call them) was begun. The men hold their banquets every month of the autumn and winter, meeting at a different point on the peninsula each time. Free jitney service is provided and representatives come from every possible locality. The average attendance is about a hundred. It takes a "banquet" to satisfy a logger or "stump rancher" after a day's work and these men sit down to first that. There are good music, wrestling stunts, boxing bouts and a real speaker—usually a business man from Seattle or Tacoma—occasionally a minister. Representatives from the various towns report activities of interest, new enterprises, agricultural and market conditions, from their respective places, and a most interesting interchange of opinion takes place. The men anticipate these meetings.

In villages where the Ladies' Aid meeting is the society event of the month, one

must make it all inclusive. I have in mind a little place where the "Aid" is really a "formal tea" and is so dignified as to be amusing. However, the thirty-five members (they all attend regularly) are most enterprising from missionary projects to local Church affairs. This little society truly bears creditably the characteristics of the Ladies' Aid that isn't ashamed of its original name. For many women it is the stepping stone into the Church.

Where the fun of water sports is present the year round, crab and clamming parties, salmon fishing and camping, it is a joy to arrange affairs for the younger groups. The population of young people, however, is unstable, because of the tendency to "work out" in logging camps and move with the camp. Tendencies in education are strong. In fact, many parents living in the humblest kind of shack are working the "stump ranch" and clearing land with all possible grit in order to start their children in college. Considering the age of the country, the ways or means of getting a normal school or university education are remarkably easy as far as costs are concerned.

A goodly percentage of "moving population" makes the problem of socializa-



A SPLENDID VIEW OF MT. RAINIER, TAKEN FROM MIRROR LAKE

tion difficult in rural places. Beginning with Southern California, thousands of people each year move with the seasons, earning their living in the harvest fields, by berry or fruit picking, reaching the northern Northwest by the close of the dry season. Whole families drive "Ford style," with all their earthly possessions, from one place to another as the picking season changes. Occasionally one sees a covered wagon, but more often the inevitable Ford dressed in regalia that could extend the most versatile imagination. All towns of any size have "tourist camps," but a goodly section is reserved for roamers who have come for the season. People of this type, without community ties of any sort, are difficult to interest, yet their very presence demands our attention.

A growing harbor town near Tacoma has a population of about fifteen hundred. The population includes largely Slavs, Austrians, Scandinavians and native-born Americans. There are five churches, Catholic, Lutheran, Methodist, Presbyterian and Episcopal. Not one is a growing organization. The Union High School, however, is very active and creditable. Any social or religious projects put on through the school and through either of the two community clubs result effectively. Yet the projects put over by each Church singly do not. This town asks us for a community Church and parish house and a liberal minister equal to the situation—a situation alive with possibilities.

The land of the Northwest is a land of romance and beauty. National highways pass through our forests, touch the shores of Puget Sound and wander back to you. How beautifully the gospel, with its many shades of interpretation, brings joy and courage to the cabin-by-the-fire, to the houseboat on the bay, to the logging camp yonder and to the fisher settlement over the hill—to a growing town here, and nearly a city there! We are lifting up our eyes unto the hills!

Vaughn, Washington.

East Susquehanna Classis has added another Girls' Missionary Guild to its list from St. Paul's Reformed Church, Ringtown, Pa., Miss Myrtle Reich, President.

Literature Chat

CARRIE M. KERSCHNER

STOP reads the sign held aloft by men at railroad crossings in many towns. It is a signal that something unusual is happening. We hold aloft the same sign today. The headquarters of the Woman's Missionary Society of General Synod have changed from Reformed Church Building, 15th and Race Streets, Philadelphia, to the NEW SCHAFF Building.

All persons who desire to communicate with the Executive Secretary, Miss Carrie M. Kerschner, or Miss J. Marion Jones, Student and Literature Secretary, will please address their correspondence to 416 SCHAFF BUILDING, 15th and Race Streets, Philadelphia, Penna.

The Magyar in America

(October)

There is so much material in the textbook that little supplementary reading need be used. Make these interesting people from Hungary LIVE in the hearts of your group.

Some one should report on "The Neglected Children of Migrant Workers," an article which appears in the July, 1923, *Missionary Review of the World*. Many Hungarians reside in large cities. The same magazine has an article, "Neglected Children of the City." What is our General Synodical Society doing for the migrant work? (Consult Budget.) Who carries on this work?

The Hand Book on the Magyars, by Dr. C. E. Schaeffer, should be used throughout the entire period of study.

Shall we remember that we have an America to interpret to these people, which, as Dr. Finley, in his book, "The Debt Eternal," says is "The America that lives in us"?

Thank Offering Material

Beginning with September, we are having an intensive Home Mission program. The program outline calls for several

Thankoffering numbers for October. Get ready for a liberal response in November. Stress the Home Mission objects—the completion of the Community House and the Gift Fund to the Schaff Building. Explain that the GIFT FUND will in five years become an interest-bearing fund for the extension of Mission Sunday Schools.

The foreign portion of the Thankoffering is for the Ziemer Memorial Girls' School and the completion of the Hospital for Women in China (Budget leaflet).

The new Services, "Among the Sheaves," is 5c each, 50c a dozen. The new Pageant, "Broken Bridges" (10 characters) is 10c each. "Wilma's Four Pennies," 5c; "Blue and Gold," 10c, and all the other plays are catalogued. A monologue, "The Experiences of a Local Thankoffering Secretary," sells for 7c.

Packets

The packet for use with the "Magyar in America" is ready for distribution, and contains one program outline, budget and other leaflets mentioned in outline, new Standard of Excellence, etc. Price 35c. Price with 12 outlines is 60c. Extra outlines, 60c per dozen. The packet for use with the Japanese book will be ready in January.

(Note: ALL packets for all societies are sent POSTPAID.)

The packet for the Girls' Missionary Guilds has an outline for each of the two books to be used by the young people, "The Child and America's Future" and "Japan on the Upward Trail," leaflets, etc. Price 50c postpaid. Additional programs, 10c each, 60c per dozen.

The Mission Band packet will contain the Interdenominational Help for leaders, leaflets, picture sheet, etc. Price 50c postpaid.

(Continued from Page 361)

met at Edgewood Cottage. This time they enjoyed a breakfast given by Miss Kerschner. We were truly sorry when the time came for us to leave and separate as a denominational group and we wished that we might have had more time to spend together.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"The Child and America's Future"

CHAPTER I.

Beginning with September, we take up the study of the Home Mission text-book, "The Child and America's Future."

Scripture references: Rev. 21: 1-5; Exodus 2: 1-10; Heb. 11: 24-29; Prov. 22: 6.

Aim—To show the importance of plastic young life in God's plan for remaking the world.

Keynote of the Chapter—The value of girls and boys.

The lecture method may be used by the leader in presenting this chapter, or she may simply introduce the subject, giving the size of the vast army of American youth, 52,000,000 in number, and telling why they are our greatest asset, as well as the "hope of the world." Then she may call for assignments which have been given out in advance.

The illustrations showing the ability of youth to grasp new ideas may be assigned to five different members of the class, each one telling about Germany, Japan, the liquor traffic, the World War and the Department of Agriculture, respectively.

If you can have the poster suggested by Miss Welty, in the Program Outline, let it be explained by another member of the class, showing that great and good men do not "just happen," but that they are the result of early training in the home.

A series of questions may be prepared on the last two topics in the chapter.

For poster: "Boys and girls of America, you are the hope of the world."

Have the class sing "America the Beautiful."

Miss Welty's Program Outline, based on "The Child and America's Future," may be obtained from either one of the literature depositories. (See "Packet for the Girls' Missionary Guild" in Literature Chat.)

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Secretaries and Leaders

PLEASE read in your "Handbook for Mission Band Leaders and Secretaries" the paragraphs *The Mission Band Leader* and *The Mission Band Secretary*. You will find, if not expressly stated, it is implied that every Mission Band is a ward of the Woman's Missionary Society of the congregation.

According to the requirements of the new *Standard of Excellence*, there must be a full corps of departmental secretaries. That means that a one hundred per cent Woman's Missionary Society must have a Secretary of Mission Bands.

The Handbook also states: "There is no objection whatever to the Secretary serving also as leader of the Band." Since this was written, considerations amounting almost to objections have appeared. Hence I am led to a few remarks:

1. The ideal Mission Band should have a leader with several assistants, and, in addition, the oversight of the Mission Band Secretary. The Secretary has more to do and is of more significance and value to the success of a Mission Band than is generally supposed. Sometimes her chief value is in being at hand with sympathy for the leader.

2. The Secretary has a permanent responsibility that cannot be delegated or performed by a proxy. It is a mistake to imagine her duty done after she has secured a leader for the Mission Band. The Secretary is the proper person to solicit help which the Band may need to procure work material or study supplies. She is concerned with the more outward conditions while the leader is concerned with the instruction, aims and teaching.

3. One person should not attempt to fill the two offices of leader and Secretary. If she does and finds that she can no longer serve, the likelihood is that the Band will be discontinued. If the leader quits work, the Secretary will see that another leader is appointed.

Leaders are made, promoted and discovered.

The *making of leaders* may be through instruction at institutes, conferences, schools of religious and missionary education as well as through observation and experience as assistant leader of a Band. We will be justly criticised if we do not exercise the proper oversight in the task of making leaders. The Secretary should champion the cause of her leaders that they may have financial aid in securing helpful literature and be accorded the privilege of attending missionary conferences and schools. The Secretary is invested with the duty to call suitable girls and young women to assist the leader.

The promotion of the assistant to the leadership of the Band may be regarded as the last step in the making process.

The discovery of leaders is a necessity in order to replenish the ranks of assistants. Persons must be found to take the place of those promoted or of quitters. The conscientious Secretary fares forth on a voyage of discovery. She sails first to the Land of Young Motherhood and seeks from among the mothers one whose children seem to witness to her fitness for the work. Among the qualifications for leadership must be time, inclination, missionary zeal, etc. Then again the Secretary may search among the more mature girls. She will find here plenty of enthusiasm and some girls whose Missionary Guild training have prepared them for some phases of the work. Should she find one who gives such promise she is justified in observing her at children's parties or where she joins a group of children on the street. The Secretary will do well to notice her tone as she addresses a child and in a score of ways test and finally decide she has made a find.

(Continued from Page 362)

Girls' Missionary Guild, both organizations being active. Many hours are given to visitation work, committee work and to my work as Assistant Superintendent of Junior Christian Endeavor work of the Westside Union.

I am happy that the Lord has called me to this field. His grace is sufficient in all my weakness. My prayer is that more young people will answer His call, "Go ye and preach the gospel to every creature."

ATTENTION!

Secretaries of Life and in Memoriam Memberships

IT is with reluctance that I am giving up the work as General Secretary of the Department of Life Members and Members in Memoriam after serving in that capacity since the organization of the Department twelve years ago. The work has increased greatly and I feel a person with more time than I have to devote to it is needed at this time.

The Secretaries of the Department will please make note of the change, and address their communications to the new Secretary, Mrs. John W. Fillman, 2243 Tioga Street, Philadelphia.

Following are the names of members added to this department from January 1, 1923, to May 16, 1923:

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- | | |
|--|--|
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| Mrs. Charles Magee, Easton, Pa. | Mrs. Mary Buehler, Stone Creek, Ohio. |
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| Miss Helen Nott, Milwaukee, Wis. | Mrs. Jesse M. Mengel, Reading, Pa. |
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| Mrs. Mary Ann Summers, Louisville, Ohio. | Mrs. Harriet Keim Hay, Meyersdale, Pa. |
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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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